527 We
782 Drums, etc. are set up.
231 (5) A new ordinary house. There is a small
[342] feast, and pigs are killed.

(6) If there is an epidemic, a big feast is
[731] held, like the tjutji kampong of Ambon. The
[783] mbako decides when it is needed. It is called
[756] kaba erba golo, which means "buffalo (kaba) makes young or renews (erba) the kampong (golo)." Thus the word for young seems to have the sense of making young or cleaning or renewing. There is a buffalo sacrificed, I suppose at the tjompang.

[697] (7) When a man returns from jail. A buffalo is sacrificed.

[585] (8) A wedding. For such rites only pigs are sacrificed. Buffaloes which are killed at this time are for food only, not for ritual use.

[764] (9) Funerals. If such a rite is for an up-
[565] per, a buffalo is sacrificed; if a funeral is for a lower, only a pig is sacrificed.

[844] (10) Birth. A bigger ceremony is held for a first child, and all the kampong folk attend. Later children are given smaller rites, and only the family attend. Pigs or fowls are sacrificed. Such ceremonies are held five to ten days after birth. There is no special touching the ground rite. However, at this time the baby's hair is cut and a name is given.

844 This led to a discussion of birth. In each
[756] kampong the mbako are also midwives, i.e., at least some of them. A male mbako may be a midwife, and Cornelius says that some are very clever at this. Evidently all mbako are medicine givers and sorcerers and soothsayers, etc., but not all of them are midwives.

843 There are no food taboos for pregnant women, but there are restrictions. If a pregnant woman goes out at night, she must carry a knife (like Ambon). An expectant father may not make bamboo water holders. Neither parent may work at the graves or go to funerals